THE FOUNDATION OF *Christian Religion*, Gathered into Six PRINCIPLES.

And it is to be learned of ignorant People, that they may be fit to hear Sermons with Profit, and to receive the Lords Supper with Comfort.

Psalm. 119. Verse 103.

The entrance into thy word sheweth light, and giveth understanding to the simple.

LONDON,
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BIBLIOTHECA · BODLEIANA

TO ALL IGNORANT PEOPLE That desire to be INSTRUCTED.

POor people, your manner is to sooth up your selves, as though you were in a most happy estate: but if the matter come to a just tryal, it will fall out far otherwise. For you lead your lives in great ignorance, as may appear by these your common opinions which follow.

1. That Faith is a mans good meaning, and his good serving of God.

2. That God is served by the rehearsing of the ten commandments, the Lords Prayer, and the Creed.

3. That ye have believed in Christ ever since ye could remember.

4. That it is pitty that he should live which doth any whit doubt of his salvation.

5. That none can tell whether he shall be saved or not certainly; but that all men must be of a good belief.

6. That howsoever a man live, yet if he call upon God on his death-bed, and

say *Lord have mercy upon me*, and so go away like a lamb, he is certainly saved.

7. That if any be strangely visited, he is either taken with a Planet, or bewitched.

8. That a man may lawfully swear when he speaketh nothing but the truth, and swears by nothing but that which is good, as by his faith and troth.

9. That a Preacher is a good man no longer than he is in the Pulpit; *They think all like themselves.*

10. That a man may repent when he will, because the Scripture saith, *At what time soever a sinner doth repent him of his sins*, &c.

11. That it is an easier thing to please God, than to please our neighbour.

12. That ye can keep the Commandments as well as God will give you leave.

13. That it is safest to do in religion as most do.

14. That merry ballads and books, as *Skoggin, Bevis of Southampton*, &c. are good to drive away the time, and to remove heart qualms.

15. That ye can serve God with all your hearts; and that you would be sorry else.

16. That

16. That a man need not hear so many Sermons, except he could follow them better.

17. That a man which cometh at no Sermons, may as well believe, as he which hears all the Sermons in the World.

18. That ye know all the Preacher can tell you: For he can say nothing, but that every man is a sinner, that we must love our neighbour as our selves, that every man must be saved by Christ: and all this ye can tell as well as he.

19. That it was a good World when the old Religion was, because all things were cheap.

20. That drinking and bezelling in the Ale-house or tavern, is good fellowship, and shews a good kind nature, and maintains neighbourhood.

21. That a man may swear by the Mass, because it is nothing now: and by our Lady, because she is gone out of the Country.

22. That every man must be for himself, and God for us all.

23. That a man may make of his own whatsoever he can.

24. That if a man remember to say

his prayers every morning, (though he never understand them) he hath blessed himself for all the day following.

25. That a man prayeth when he saith the ten Commandments.

26. That a man eats his Maker in the Sacrament.

27. That if a man be no adulterer, no thief, no murderer, and do no man harm, he is a right honest man.

28. That a man need not have any knowledge of Religion, because he is not book-learned.

29. That one may have a good meaning, when he saith and doth that which is evil.

30. That a man may go to wizards called Wise-men, for counsel; because God hath provided a salve for every sore.

31. That ye are to be excused in all your doings, because the best men are sinners.

32. That ye have so strong a Faith in Christ, that no evil company can hurt you.

These and such like sayings, what argue they, but your gr[illegible] Ignorance? nay where

Ignorance

ignorance reigneth, there reigns sin; and where sin reigns, there the devil rules; and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandments: and therefore ye will be of Gods belief, say all men what they will, and you defie the Devil from your Hearts.

I answer again, that it is not sufficient to say all these without book, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creed, and of the Lords Prayer, by applying them inwardly to your hearts and Consciences, and outwardly to your lives and conversations. This is the very point in which ye fail.

And for an help in this your ignorance to bring you to true knowledge, unfeigned faith and sound repentance, here I have set down the principal points of Christian Religion in six plain and easie Rules, even such as the simplest may easilie learn: and hereunto is adjoyned an exposition of them word by word. If ye do want other good directions, then use this my labour for your good instruction. In reading of it first learn

the six Principles: and when you have them without book, and the meaning of them withal, then learn the exposition also: which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot; and the ordinary parts of the Catechism, namely the ten Commandments, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus,

William Perkins.

THE

THE FOUNDATION OF *Christian Religion*

Gathered into six

PRINCIPLES.

The First Principle.

Question.

WHat dost thou believe concerning God?

A. There is one God, Creator and Governour of all things, distinguished into the Father, the Son, and the Holy Ghost.

Proofs out of the Word of God.

1. There is a God.

For the invisible things of him, that is, his eternal power and Godhead, are seen by the creation of the World, being considered in his works, to the intent that they should be without excuse. Rom. 1. 16.

Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. Acts. 14. 17.

2. This God is one.

Concerning

1 Cor. 8.4. *Concerning therefore meats sacrificed to Idols, we know that an Idol is nothing in the World: And that there is none other God but one.*

3. He is Creator of all things.

Gen. 1. 1. *In the beginning God created the heaven and the earth;*

Heb. 11. 3. *Through faith we understand, that the World was ordained by the Word of God; so that the things which we see, are not made of the things which did appear.*

4. He is Governour of all things.

Prov. 15.3. *The eyes of the Lord in every place, behold the evil and the good.*

Mat. 10. 30. *Yea, and all the hairs of your heads are numbred.*

5. Distinguished into the Father, the Son, and the Holy Ghost.

Mat. 3. 16. *And Jesus, when he was baptized, came straight out of the water: and lo, the heavens where opened unto him, and John saw the Spirit of God descending like a Dove, and lighting upon him.*

Vers. 17. *And lo, a voice came from heaven, saying, This is my beloved Son, in whom I am well pleased.*

Joh. 5. 7. *For there are three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

The

The second Principle.

Q. What dost thou believe concerning man, and concerning thine own self?

A. All men are wholly corrupted with sin through *Adams* fall, and so are become slaves of Satan, and guilty of eternal damnation.

1. All men are wholly corrupted with sin.

As it is written, There is none righteous, no not one. Rom. 3. 10.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit and soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ. 1 Thes. 5. 23.

This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds. Eph. 4. 17.

Having their cogitations darkned, and being strangers from the life of God, through the Ignorance that is in them, because of the hardness of their hearts. Vers. 18.

When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually. Gen. 6. 5.

3. Through

3. Through *Adams* fall.

Rom. 5. 12. *Wherefore as by one man ſin entred into the World, and death by ſin, and ſo death went over all men, for ſo much as all men have ſinned.*

4. And ſo are become Slaves of Satan.

Eph. 2. 2. *Wherein in times paſt ye walked according to the courſe of the World, and after the Prince that ruleth in the air, even the ſpirit that now worketh in the children of diſobedience.*

Heb. 2. 14. *For as much then as the Children were partakers of fleſh and blood, he alſo himſelf likewiſe took part with them, that he might deſtroy through death, him that had the power of death, that is, the devil.*

2 Cor. 4. 4. *In whom the God of this World hath blinded the minds, that is of Infidels, that the light of the glorious Goſpel of Chriſt, which is the Image of God, ſhould not ſhine unto them.*

5. And guilty of eternal Damnation.

Gal. 3. 10. *For as many as are of the works of the Law, are under the curſe: for it is written, Curſed is every man that continueth not in all things which are written in the book of the Law, to do them. Likewiſe then as by the*

the offence of one, the fault came on all men to condemnation: so by the justifying of one, the benefit abounded towards all men to the justification of life.

The third Principle.

Q. What means is there for thee to escape this damnable estate?

A. Jesus Christ the eternal Son of God, being made man, by his death upon the Cross, and by his righteousness hath perfectly alone by himself accomplished all things that are needful for the salvation of Mankind.

1. Christ Jesus the eternal Son of God.

And the Word was made flesh, and dwelt among us, and we saw the glory thereof, as the glory of the only begotten Son of the Father, full of grace and truth. Joh. 1.14.

2. Being made man.

For he in no sort took the Angels, but he took the seed of Abraham. Heb. 2.16.

3. By his death upon the Cross.

But he was wounded for our transgressions, he was broken for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed. Isa. 53. 5.

4. And by his righteousness.

For as by one mans disobedience, many Rom. 5.19.

were

where made ſinners, ſo by the obedience of one, ſhall many be made righteous.

2 Cor. 3. 21. For he hath made him to be a ſin for us, which knew no ſin, that we ſhould be made the righteouſneſs of God in him.

5. Hath perfectly.

Heb. 7.25. Wherefore he is able alſo perfectly to ſave them that come unto God by him, ſeeing he ever liveth to make interceſſion for them.

6. Alone by himſelf.

Acts. 4. 12. Neither is there ſalvation in any other; for among men there is given none other name under Heaven, whereby we muſt be ſaved.

7. Accompliſhed all things needful for the ſalvation of mankind.

1 Joh. 2.2. And he is the reconciliation for our ſins: and not for ours only, but alſo for the ſins of the whole World.

The fourth Principle.

Q. But how mayeſt thou be made partaker of Chriſt, and his benefits?

A. A man of a contrite and humble ſpirit, by faith alone apprehending & applying Chriſt with all his merits unto himſelf, is juſtified before God, and ſanctified.

1. A man of a contrite and humble ſpirit.

For

For thus saith he that is high and excellent, he that inhabiteth eternity, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart. Isa. 57. 15.

The sacrifices of God are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise. Ps. 51. 17.

2. By Faith alone.

As soon as Jesus heard that word spoken, he said unto the Ruler of the Synagogue, Be not afraid, only believe. Mar. 5. 36

So Moses *made a Serpent of brass, and set it up for a sign; and when a Serpent had bitten any man, then he looked to the Serpent of brass, and lived.* Num. 21. 9.

And as Moses *lifted up the serpent in the Wilderness, so must the Son of man be lifted up.* Joh. 3. 14.

That whosoever believeth in him, should not perish, but have eternal life. Vers. 15.

3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he gave power to be the sons of God, to them that believe in his name. And Jesus said Joh. 1. 12.

unto

Joh. 6. 35. *unto them, I am the bread of life, he that cometh to me, shall not hunger, and he that believeth in me shall never thirst.*

4. Is justified before God.

Rom. 4. 3. *For what saith the scripture?* Abraham *believed God, and it was counted to*

Vers. 6. *him for righteousness.*

Even as David *declareth the blessedness of the man, unto whom God imputeth righteousness without works, saying*

Vers. 7. *Blessed are they whose iniquities are forgiven, and whose sins are covered.*

5. And Sanctified.

Acts. 15. 9. *And he put no difference between us and them, after that by faith he had purified their hearts.*

1 Cor. 1. 30. *But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.*

The fifth Principle.

Q. What are the ordinary or usuall means for obtaining of Faith?

A. Faith cometh only by the preaching of the Word, and increaseth daily by it, as also by the administration of the Sacraments and Prayer.

1. Faith cometh only by the preaching of the Word, and increaseth daily by it.

But

But how shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher. Rom. 10. 14.

Where there is no vision, the people decay; but he that keepeth the Law is blessed. Prov. 29. 19.

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy Children. Hos. 4. 6.

2. As also by the administration of the Sacraments.

After he received the sign of circumcision, as the seal of the righteousness of faith, which he had when he was uncircumcised, that he should be the father of all them that believe, not being circumcised; that Righteousness might be imputed to them also. Rom. 4. 11.

Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the Sea, &c. 1 Cor. 10. 1.

3. And Prayer.

For whosoever shall call upon the name of the Lord shall be saved.

Q. What is the state of all men after death?

A. All men shall rise again with their own bodies, to the last judgement: which being ended, the godly shall possess the Kingdom of Heaven: but unbelievers and reprobates shall be in hell tormented with the devil and his angels for ever.

1. All men shall rise again with their own bodies.

Joh. 5. 28. *Marvel not at this: for the hour shall come, in the which all that are in the grave shall hear his voice.*

Vers. 29. *And they shall come forth that have done good, unto the resurrection of life: but they that have done evil, unto the resurrection of condemnation.*

2. To the last Judgment.

Ecc. 12. 14. *For God will bring every Work unto judgement, with every secret thing, whether it be good or evil.*

Mat. 12. 36. *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of Judgment.*

3. Which being ended, the godly, &c.

2 Pet. 2. 7. *And delivered just Lot, vexed with the unclean conversation of the wicked.*

And

And the Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a mark upon the foreheads of them that mourn and cry out for all the abominations that be done in the midst thereof. Ezek. 9. 4.

4. Shall possess the Kingdom of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the beginning of the World. Mat. 5. 34.

5. But unbelievers and rebrobates shall be in hell tormented with the devill and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels. Vers. 41.

The Scriptures for proof were only quoted by the Author, to move thee to search them: the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learn them: if yet thou wilt be ignorant, thy malice is evident; if thou gainest knowledge, give God the glory in doing of his will.

Thine *T. S.*

3. 20.

THE EXPOSITION Of the Six PRINCIPLES.

The first Principle expounded.

Question.

WHat is God?

a Joh. 24. A. God is a *Spirit*, or Spiritual substance, most wise, most holy, eternal, Infinite.

Q. How do you perswade your self that there is a God?

A. Besides the Testimony of the Scripture, plain reason will shew it.

Q. What is one reason?

A. When I consider b the wonderfull frame of the World, methinks the silly creatures that be in it, could never make it, neither could it make it self; and therefore, besides all these, the Maker of it must needs be God. Even as when a man comes into a strange Countrey, and sees fair and sumptuous buildings, and yet finds

b Rom. 1. 20. Acts. 14. 17.

finds no living Creatures there besides birds & beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been there.

Q. What other reason have you?

A. [c] A man that commits any sin, as murther, fornication, adultery, blasphemy, &c. albeit he doth so conceal the matter, (that no man living know of it) yet oftentimes he hath a griping in his conscience, and feels the very flashing of hell-fire; which is a strong reason to shew that there is a God, before whose Judgement seat he must answer for his fact.

c Rom. 2. 15. Gen. 3. 8. 10 & 12. 24.

Q. How many Gods are there?

A. No [d] more but one.

d 1 Cor 8. 6.

Q. How do you conceive this one God in your minde?

A. Not [e] by framing any image of him in my minde, (as ignorant folk do) that think him to be an old man sitting in heaven, but I conceive him by his properties and works.

e Deut. 4. 16. Amos. 4. 13.

Q. What be his chief properties?

A. First, he is [f] *most wise*, understanding all things aright, and knowing the reason of them. Secondly, he is [g] *most holy*, which appeareth in that he is *most Just*, and *merciful*

f Job. 12. 13.

g Isa. 6. 3. Exod. 20. 5, 6.

ciful, unto his creatures. Thirdly, he is
h Isa. 41. 4 h *eternal*, without either beginning, or
end of daies. Lastly he is i *infinite*, both
Psal. 139 12. because he is present in all places, and because he is of power sufficient to do whatsoever he k will.

Q. What be the works of God?

k Job. 9. 4. Deut. 10. 17 l Jer. 10 12 Psal. 33. 6. *A.* l The creation of the World, and of every thing therein, and the preservation of them being created by his *special providence*.

Q. How know you that God governeth every particular thing in the World by his *special providence*?

m Mat. 10. 30. Prov 16 33 n Lev. 26. 26. Mat. 4 4. *A.* To omit the m Scriptures, I see it by experience: n Meat, drink, and cloathing, being void of heat and like, could not preserve the life of man, unless there were a special *Providence* of God to give virtue unto them.

Q. How is this one God distinguished?

o Joh. 5. 7. Mat. 3. 16, 17. p. Joh. 15. 26. 2. *A.* Into the o *Father*, which begetteth the Son; into the *Son*, who is begotten of the *Father*; into the p *Holy Ghost* who proceedeth from the *Father* and the *Son*.

The second Principle expounded.

Q. Let us now come to our selves; and first tell me what the natural estate of man is?

A Every

A. Every man by nature is q *dead* in sin. as a loathsome carrion, or as a dead corps lieth rotting and stinking in the grave, having in him the seed of all sins. q Eph 2.1. 1 Tim. 5 6

Q. What is sin?

A. Any r breach of the Law of God, if it be no more but the least want of that which the Law requireth. r 1 Joh. 3. Rom. 7. 7. Gal. 3.10.

Q. How many sorts of sins are there?

A. Sin is s either the corruption of nature, or any evil actions, that proceed of it, as fruits thereof. s Col. 3.9. Psal. 51.5.

Q. In whom is the corruption of nature?

A. In all men. t none excepted. t Rom. 3. 10.

Q. In what part of man is it?

A. In every u part both of body and soul, like as a leprosie, that runneth from the crown of the head to the soal of the foot. u Gen. 6. 5. 1 Thes. 5. 23.

Q. Shew me how every part of man is corrupted with sin?

A. First, in the x minde, there is nothing but ignorance and blindness concerning heavenly matters. Secondly, the y conscience is defiled, being alwaies either benummed with sin, or else turmoiled with inward accusations and terrors. Thirdly, the z will of man only x 1 Cor. 2. 14. Rom. 8. 5. y Tit. 1. 15 Eph. 4. 18. 19. Isa. 57. 20 z Phil. 2. 13.

willeth and lusteth after evil. Fourthly, the [a] affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil, to embrace it; and they are never stirred unto that which is good, unless it be, to eschew it. Lastly, the [b] members of the body are the instruments and tools of the mind, for the execution of sin.

[a] Gal. 5. 24.

[b] Rom. 6. 19.

Q. What be those evil actions that are the fruits of this corruption.

A. Evil [c] thoughts in the mind, which come either by a mans own conceiving, or by suggestion of the devil. [d] evil motions and lusts stirring in the heart; and from these arise evil words and deeds when any occasion is given.

[c] Gen. 6. 5.

[d] Joh. 13. 2. Act. 5. 3.

Q. How cometh it to pass that all men are thus defiled with sin?

A. By [e] *Adam's* infidelity and disobedience in eating the forbidden fruit, even as we see great personages by treason do not only hurt themselves, but also stain their blood, and disgrace their posterity.

[e] Rom. 5. 12. & 18. 19. Gen. 3. 9.

Q. What hurt comes to a man by his sin?

A. [f] He is continually subject to the curse of God in his life-time, in the end of his life, and after his life.

[f] Gen. 3. 17.

Q. What

Q. What is the curse of God in this life?

A. In the [g] body, diseases, aches, pains; in the soul, blindness, hardness of heart, horrour of conscience: in goods, hinderances and losses: in name, ignominy and reproach: Lastly, in the whole man, *bondage* under Satan the Prince of darkness.

[g] Deut. 28. 21, 22. 27, 65, 66, 67.

Q. What manner of bondage is this?

A. This [h] *bondage* is, when a man is the slave of the devil; and hath him to reign in his heart as his God.

[h] Heb. 2. 14. Eph. 1. 2. 2 Cor. 4. 4. Luke. 11. 14.

Q. How may a man know whether Satan be his god, or not?

A. He may know it by this; if he give obedience to him in his heart, and express it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he [i] take delight in the evil *motions* that Satan puts in his heart, and doth fulfill the *lusts* of the devil.

[i] Joh. 8 44. 1 Joh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. [k] Death which is the separation of body and soul.

[k] Rom. 5. 12.

Q. What is the curse after this life?

A. [l] Eternal damnation in hell-fire, whereof every man is guilty, and is in as great

[l] Gal. 3. 10.

great danger of it, as the traitor apprehended, is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of sin, then is a man of all creatures most miserable. *A* dog, or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliverance, but God hath shewed his mercy in giving a *Saviour* to mankind.

Q. How is this Saviour called?

A. [m] Jesus Christ.

m Mat. 1. 21.

Q. What is Jesus Christ?

A. [n] The eternal Son of God, made man in all things, even [o] in his *infirmities* like other men save only in sin.

n Heb. 2. 16. Joh. 1. 14. o Heb. 5. 7.

Q. How was he made man void of sin?

A. He was [p] conceived in the womb of a *Virgin*, and *Sanctified* by the holy Ghost at his conception.

p Ma. 1. 18

Q. Why must our Saviour be both God and man?

A. He [q] must be a man, because man had sinned, and therefore a man must

q 1 Tim. 2. 5. 6.

die

for sin, to appease God's wrath: he must God, to sustain and uphold the manod, to overcome and vanquish death.

Q. What be the Offices of Christ, to be him an all-sufficient Saviour?

A. He [r] is a Priest, a Prophet, a King. [r] Psal. 45. 7.

Q. Why is he a Priest.

A. To work the means of salvation in behalf of mankind. Luke. 4. 18 Deut. 18. 15. 18. Luke. 1. 93. Psal. 110.

Q. How doth he work the means of vation.

A. [s] First, by making *satisfaction* to Father for the sin of man. Secondly, making *intercession*. [s] Mat. 10. 28. Heb. 7. 25. 26.

Q. How doth he make satisfaction.

A. By two means: and the first is by fering a *sacrifice*.

Q. What is the sacrifice.

A. [t] Christ himself, as he is a man, consting of body and soul. [t] Isa. 35. 10

Q. What is the [u] Alter?

A. Christ, as he is God, is the Altar which he sacrificed himself [u] Apo. 8. 3. Heb. 13. 10.

Q. Who was the Priest?

A. None [x] but Christ, and that as he both God and man. [x] Heb. 5. 5. 6.

Q. How oft did he sacrifice himself?

A. Never but [y] once. [y] Heb. 9. 28.

Q. What death did he suffer, when he sacrificed

sacrificed himself?

A. A death upon the Cross, peculiar
z Esa. 53. 5. to him alone; z for besides the separation
Joh. 12. 27. of body and soul, he felt also the pains
Rev. 19. 15 of *hell*, in that the whole wrath of God
Luke. 22. 44. due to the sin of man, was poured forth
upon him.

Q. What profit cometh by his sacrifice?

a Heb. 9. 26 A. Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which were but for a short time, countervail everlasting damnation, and so appease Gods wrath?

A. Yea, for seeing Christ suffered, God
b Acts 20. 28. 2 Cor. 5. 15. b suffered, though not in his Godhead, and that is more than if all the men in the World had suffered for ever and ever.

Q. Now tell me the other means of *Satisfaction*.

A. It is the perfect *fulfilling of the Law*.

Q. How did he fulfil the Law?

A. By his c *perfect righteousness*, which
c 1 Cor. 1. 30. Rom. 3. 24 2 Cor. 5. 21 consists of two parts: the first, the integrity and *pureness* of his humane nature; the other, d his *obedience* in performing
d Rom. 5. 19. Rom. 4. 5. all that the Law requireth.

Q. You have shewed how Christ did make *Satisfaction*; tell me likewise

doth he make *Intercession*?

A. He doth alone continually [d] appear before his Father in Heaven, making faithful and all their prayers acceptable unto him, by applying of the merit of his own perfect *Satisfaction* to them.

[d] Rom. 8. 34. 1 Pet. 2. 5.

Q. Why is Christ a Prophet?

A. To [e] *reveal* unto his Church the way and means of salvation: and this he doth outwardly by the Ministry of his Word, and inwardly, by the teaching of his holy Spirit.

[e] Joh. 6. 45 Mat. 3. 17.

Q. Why is he also a King?

A. That [f] he might *powerfully bestow* upon us, and *convey* unto us all the aforesaid means of salvation.

[f] Isa. 9. 7.

Q. How doth he shew himself to be a King?

A. In [g] that being *dead and buried*, he arose *from the grave*, quickned his dead body, *ascended* into heaven, and now *sitteth at the right hand* of his Father, with all power and glory in heaven.

[g] Act. 10. 40. Eph. 4. 8. Act. 1. 9.

Q. How else?

A. In [h] that he doth continually invite and direct his servants by the divine power of his holy Spirit, according to his holy Word.

[h] Isa. 9. 7. & 30. 21.

Q. But

Q. But to whom will this bleſſed K communicate all theſe means of ſalva on?

i Mat. 20. 16. Joh. 1. 11. 1 Joh. 2. 2. Gal. 3. 27. Col. 2. 12.

A. He i offereth them to many, a they are *ſufficient* to ſave all mankind but all ſhall not be ſaved thereby, becau by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

k Joh. 1. 12. & 6. 35. Gal. 3. 27. Col. 2. 12.

A. Faith is k a wonderful grace of G by which a man doth apprehend and a ly Chriſt and all his benefits unto hi ſelf.

Q. How doth a man apply Chriſt un himſelf, ſeeing we are on earth, and Chri in heaven?

l 2 Cor. 1. 21. 22. Rom. 8. 16.

A. This l applying is done by *aſſuran* when a man is verily perſwaded by t holy Spirit, of Gods favour towards hi ſelf *particularly*, and of the forgivene of his own ſins.

Q. How doth God bring men truly believe in Chriſt?

A. Firſt, he prepareth their heart that they might be capable of Faith, a then worketh Faith in them.

Q. How doth God prepare mens heart

m Ezek. 11. 19. Hoſ. 6. 1, 2.

A. m By bruiſing them, as if one wou break an hard ſtone to powder; a th

this is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his sins, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the [a] moral Law: the sum whereof is the ten Commandments. [a] Rom. 3. 20. & 7. 7

Q. What sins may I find in my self by them?

A. Ten.

Q. What is the first?

A. [b] To make something thy God which is not God: by fearing it, loving it, and so trusting in it more than in the true God. [b] Com. I

Q. What is the second?

A. [c] To worship false gods, or the true God in a false manner. [c] II.

Q. What is the third?

A. [d] To dishonour God, in abusing his titles, words and works. [d] III.

Q. What is the fourth?

A. [e] To break the Sabbath, in doing the works of thy calling, and of the flesh: and in leaving undone the works of the Spirit. [e] IV.

Q. What be the six later?

A. To do any thing that may hinder the neighbours [f] dignity, [g] life, [h] chastity, [f] V. [g] VI. [h] VII.

h VIII. ſtity, h wealth, i good name, k though it
i IX. be but in the ſecret thoughts and motions
k X. of the heart, unto which thou giveſt no
liking or conſent.

Q. What is ſorrow for ſin?

l Acts. 3. 37. 38. A. It is l when a mans conſcience is touched with a lively feeling of Gods diſpleaſure for any of theſe ſins, m in ſuch
m 1 Tim. 1. 5. wiſe that he utterly deſpairs of ſalvation
Luke. 15. 21. in regard of any thing in himſelf, acknowledging that he deſerved ſhame,
Ezra. 9. 6, 7. and confuſion eternally.

Q. How doth God work this ſorrow?

A. By the terrible curſe of the Law.

Q. What is that?

n Gal. 3. 10. A. He n which breaks but one of the Commandments of God, though it be but once in all his life-time, and that only in one thought, is ſubject to, and in danger of eternal damnation thereby.

Q. When mens hearts are thus prepared, How doth God ingraft faith in them?

A. By working certain inward motions in the heart, which are the ſeeds of faith, out of which it breedeth.

Q. What is the firſt of them?

A. When a man humbled under the bur-

burthen of his sins o doth acknowledge and feel that he stands in great need of Christ?

o Esa. 55. 2. Joh. 7. 27. Luke 1. 53.

Q. What is the second?

A. An p hungring desire, and a longing to be made partaker of Christ and all his merits.

p Mat. 5. 4.

Q. What is the third?

A. A q flying to the Throne of Grace from the sentence of the Law pricking the conscience.

q Heb. 4. 16.

Q. How is it done?

A. By r praying, with sending up loud cries for Gods favour in Christ, in the pardoning of sin; and with fervent perseverance herein, till the desire of the heart be granted.

r Luke 15. 18, 19. Mat. 15. 21, 23, &c. Act. 8. 22. 2 Cor. 12. 8.

Q. What followeth after this?

A. God then s according to his merciful promise, lets the poor sinner feel the assurance of his love, wherewith he loveth him in Christ, which assurance is a lively faith.

s Mat. 7. 7. Esa. 65. 24. Job 33. 26.

Q. Are there divers degrees and measures of true faith?

A. Yes.

t Rom. 12. 3.

Q. What is the least measure of true faith that any man can have?

Luke 17. 5.

A. When a man of an humble spirit,

u Isa 42.3, Mat. 12.20 Luke 17.5. by reason of the u littleness of his Faith doth not yet *feel* the assurance of the forgiveness of his sins, and yet he is perswaded that they are pardonable; and therefore desireth that they should be pardoned, and with his heart prayeth to God to pardon them.

Q. How do you know that such a man hath Faith?

x Rom. 8. 23, 26. Gal. 4. 6. Mat. 5. 6. Rom. 8. 9, y Eph. 3.7. A. These x *desires* and *prayers* are testimonies of the Spirit; whose property it is, to stir up a *longing* and a *lusting* after heavenly things, with *sighs* and *groans* for Gods favour and mercy in Christ. y Now where the Spirit of God is, there is Christ dwelling; and where Christ dwelleth, there is true faith, how weak soever it be.

Q. What is the greatest measure of faith?

z Rom. 7. 18. 39. Cant. 6.7. A. When a man daily increasing in faith, comes to be z *fully perswaded* of Gods love in Christ towards himself *particularly*, and of the forgiveness of his own sins.

Q. When shall a Christians heart come to this full assurance?

b 2 Tim. 4. 7, 8. Psal. 23.6. with. 1, 2, 3, 4 verses. A. Not b at the first, but in some continuance of time, when he hath been wel

well *practised in repentance*, and hath had divers experiences of Gods love to him in Christ: then, after them will appear in his heart the fulness of perswasion, which is the *ripeness* [c] and strength of faith.

c Ro. 4. 19, 20, 21.

Q. What benefits doth a man receive by faith in Christ?

A. Hereby [d] he is *justified* before God, and sanctified.

d 1 Cor. 1. 30.

Q. What is this, to be *justified* before God?

Act. 15. 9. Rom. 4. 3.

A. [e] It comprehendeth two things: the first, to be cleared from the *guiltiness and punishment of sin*: the second to be accepted as perfectly righteous before God.

e Rom. 8. 33.

Q. How is a man cleared from the guiltiness and punishment of his sins?

A. By Christs [f] sufferings and death upon the Cross.

f Col. 1. 21. 1 Pet. 3. 24 Joh. 17. 1

Q. How is he accepted for righteous before God?

A. By the [g] righteousness of Christ *imputed* to him.

g 2 Cor. 5. 21.

Q. What profit comes by being thus justified?

A. Hereby, [h] and by no other means in the World, the believer shall be accep-

h Rom. 4. 17. Act. 13. 39

ted before Gods Judgement-seat, as *worthy* of eternal life by the merits of the same righteousnes of Christ.

Q. Do not good works then make us *worthy* of eternal life?

A. No; for God, who is perfect righteousnes it self, will find in the best works we do, more matter of damnation than of salvation: and therefore [k] we must rather condemn our selves for our good works, than look to be justified before God thereby.

k Psal. 143 Isa. 64. 6. Job. 9. 3.

Q. How may a man know that he is justified before God?

A. He need not ascend into Heaven to search the secret counsel of God; [l] but rather descend into his own heart, to search whether *he be sanctified* or not.

l Rom. 8. 1. Joh. 3. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the *corruption* of his own nature: the second, to be indued with inward righteousnes.

Q. How is the corruption of sin purged?

A. By the [m] merits and *power* of Christs death, which being by faith applyed, is as a [n] *corrosive* to abate, consume, and weaken the power of sin.

m Rom. 6. 4.

n 1 Pet. 4. 2.

Q. How

Q. How is a man endued with inherent righteousness.

A. Through the [m] virtue of Christs resurrection: which being applyed by faith, is a *restauratus* to revive a man that is dead in sin, to newness of life. [m] Rom. 6. 5, 6. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In [n] every part of body and soul. [n] 1 Thes. 5. 23

Q. In what time is it wrought?

A. It is [o] begun in this life, in which the faithful receive only the first fruits of the Spirit, and it is not finished before the end of this life. [o] Rom. 8. 23. 2 Cor. 5. 2, 3.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* [p] of sin, and the love of righteousness. [p] Psal. 119. 113. and 40. 9. and 101. 3.

Q. What proceeds of them?

A. *Repentance*, which is a [q] setled purpose in the heart, with a careful endeavour to leave all his sins, and to live a Christian life, according to all Gods Commandments. [q] Rom. 7. 12 Psa. 119. 57, 113.

Q. What goeth with repentance?

A. [r] A continual fighting and struggling against the assaults of a mans own flesh; against the motions of the devil, [r] Gal. 5. 17. Eph. 6. 11. 12.

and the inticements of the World.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

1 Rom. 5. 3, 4. 2 Cor. 1. 5. *A.* Experience of *God's* love in Christ, and so increase of peace of conscience, and joy in the Holy Ghost.

Q. What followeth, if in any temptation he be overcome, and through infirmity fall?

u 2 Cor. 7. 8, 9. Mat. 26. 75 *A.* After a while *u* there will arise a *Godly sorrow*; which is, when a man is grieved for no other cause in the World, but for this only, that by his sin he hath displeased God, who hath been unto him a most merciful and loving Father.

Q. What sign is there of this sorrow?

x 1 Pet. 2. 19. *A.* The true sign *x* of it is this, when a man can be grieved for the very *disobedience to God* in his will, word or deed, though he should never be punished, and though there were neither Heaven nor Hell.

y 2 Cor. 7. 11. Q. What followeth after this sorrow?

A. Repentance *y* renewed after.

Q. By what signs will this repentance appear?

z. 1 Cor. 7. 11 A. By z seven. 1. A care to leave the sin into which he is fallen. 2. An quiet con-

condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelesness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offence.

The fifth Principle expounded.

Q. What outward means must we use to obtain faith, and all the blessings of God which come by faith?

A. The *preaching* [a] of Gods Word, and the administration of the *Sacraments* and *prayer*. [a] Prov. 29. 18. Rom. 10. 14 Mat. 28. 19, 20. 1 Tim 3. 16

Q. Where is the Word of God to be found?

A. The whole Word of God, needfull to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it, first, [b] because the Holy Ghost perswadeth my conscience that it is so: Secondly, I see it by experience: for the preaching of the Scriptures have the power of God in them to humble a man when they are preached, [b] Eph. 1. 13. [c] Heb. 4. 12 1 Cor. 14. 24, 25.

and to cast him down to hell, and afterward to *restore* and raise him up again.

Q. What is the use of the Word of God preached?

d Rom. 1. 17.

A. First, it d breedeth, and then it increaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, an *occasion* of their damnation.

Q. How must we hear Gods Word, that it may be effectual to our Salvation?

e Jam. 1. 10. Act 16. 14. Heb. 4. 2. Esa. 66. 2. Luke 2. 51. Psal. 119. 11.

A. We e must come unto it with hunger-bitten hearts having an appetite to the Word; we must mark it with attention, receive it by faith, submit our selves unto it with fear and trembling, even then, when our faults are reproved: lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. What is a Sacrament?

f Rom. 4. 11. Gen. 17. 11. Gal. 3. 27.

A. f A *sign* to represent, a *seal* to confirm, an *Instrument* to convey Christ and all his benefits to them that do believe in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive, and to remember them,

Q. Why do the Sacraments seal unto us the mercies of God?

A. Because we are full of unbelief, and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there? g 1 Cor. 10. 1, 2, 3.

A. Two: and no more: *Baptism*, by which we have our *admission* into the true Church of God; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. What is done in Baptism?

A. h In the assembly of the Church the *Covenant of grace* between God and the party baptized, is solemnly confirmed and sealed. h Act. 2. 38 Tit. 3. 5. Act. 22. 16 Mat. 20. 18, 19

Q. In this Covenant, what doth God promise to the party baptized?

A. i Christ, with all the blessings that come by him. i Gal. 3. 27 1 Pet. 3. 21

Q. To what condition is the party baptized bound?

A. k To receive Christ, and to repent of his sins. k Mark 16. 16.

Q. What

Q. What meaneth the *sprinkling or dipping in water?*

1 Pet. 1. 2. *A.* It seals unto us remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q. How cometh it to pass, that many after their Baptism, for a long time feel not the effect and fruit of it, and some never?

A. The fault is not in God, who keeps his Covenant, but the fault is in themselves, in that they do not keep the condition of the Covenant, to receive Christ by faith, and to repent of all their sins.

Q. When shall a man then see the effect of his Baptism?

m Heb. 10. 10. 1 Pet. 3. 21. *A.* At *m* what time soever he doth receive Christ by faith, though it be many years after, he shall then feel the power of God to regenerate him, and to work all things in him which he offered in Baptism.

Q. How if a man never keep the Condition to which he bound himself in Baptism?

n Deut. 23. 21, 22. Eccl. 4. 2. *A.* His *n* damnation shall be the greater, because he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former Covenant solemnly ratified in Baptism, is renewed *m* in the Lords Supper, betwe en the Lord himself and the receiver. *m* 2 Cor. 1 13, 24. &c. & 12. 13.

Q. Who is the Receiver?

A. Every one *n* that hath been baptized, and after his Baptism hath truly believed in Christ, and repented of his sins from his heart. *n* 1 Cor. 11 28, 31. Mat. 5. 23, 24. Isa. 66. 2,

Q. What meaneth the Bread and Wine, the eating of the Bread, and drinking of the Wine?

A. These outward actions *o* are a second seal set by the Lords own hand unto his Covenant; And they do give every receiver to understand, that as God doth bless the Bread and Wine to preserve and strengthen the body of the receiver; so Christ apprehended and received by faith, shall nourish him, and preserve both body and soul unto eternal life. *o* 1 Cor. 10 17, 19.

Q. What shall a true receiver feel in himself after the receiving of the Sacrament?

A. *p* The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sin, a greater care to live in newness of life. *p* 1 Cor. 11a 116, 17, & 11. 24.

Q. What

Q. What if a man, after the receiving of the Sacrament, never find any such thing in himself?

A. He may well suspect himself, whether he did ever repent or not, and thereupon is to use means to come to sound faith and repentance.

Q. What is another means of increasing Faith?

A. Prayer.

Q. What is prayer?

e Joh. 5. 14. f 1 Tim. 2. 1. Phil. 4. 6. A. A e familiar speech with God in the name of Christ, f in which either we crave things needful, or give thanks for things received.

Q. In asking things needfull, what is required?

A. Two things; an earnest desire, and Faith.

Q. g What things must a Christian mans heart desire?

g Mat. 11. 24.

A. Six things especially.

Q. What are they?

a Petit. I. b II. c III. d IV. A. 1. a That he may glorifie God. 2. That b God may reign in his heart, and not sin. 3. That c he may do Gods will, and not the lusts of the flesh. 4. That d he may rely himself on Gods Providence for all the means of this temporal life.

5. That

5. [e] That he may be justified, and be at peace with God. 6. [f] That by the power of God he may be strengthened against all temptations.

e V.
f VI.

Q. What is faith?

A. A [g] perswasion, that those things which we truly desire, God will grant them for Christs sake.

g Amen.

The sixth Principle expounded.

Q. After that a man hath led a short life in this World, what followeth then?

A. Death, which is the parting asunder of body and soul.

Q. Why do wicked men and unbelievers dye?

A. That their bodies may goe to the earth, and their [h] souls may be cast into hell fire.

h Luke 16. 22, 23.

Q. Why do the godly die, seeing Christ by death hath overcome death?

A. They die for this end, that [i] their bodies may rest for a while in the earth, and their souls may enter into Heaven immediately.

i Luke 23. 42. Act. 7. 60. 1 Thes. 4. 13. Heb. 12. 23. 1 Cor. 15. 51.

Q. What followeth after death?

A. The day of Judgement.

Q. What sign is there to know this day from other daies?

A. [k] Heaven and earth shall be consumed

k 2 Pet. 3. 7.

sumed with fire immediately before the coming of the Judge.

Q. Who shall be the Judge?

A. Jesus Christ the Son of God.

Q. What shall be the coming to Judgement?

1 Thes. 4. 16, 17. A. He shall come in the clouds in great Majesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Judgement?

in Mat 24. 31. 1 Cor. 15. 51, 52. n Job. 19. 25. A. At the n sound of the Trumpet the living shall be changed in the twinkling of an eye, and the dead shall rise again, every one with his n own body; and all shall be gathered together before Christ: and after this, the good shall be o Mat. 25. 32, 33. severed from the bad, o these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

p Rev. 20. 21. Dan. 7. 10. A. The p books of every mans doing shall be laid open, mens consciences shall be made either to accuse them or excuse them, and every man shall be tried by the works which he did in his life-time, because they are open and manifest signs q Job. 31. 8. & 5. 24. of faith or unbelief.

Q. What

Q. What sentence will he give?

A. He will give * sentence of salvation to the Elect and godly, but he will pronounce sentence of damnation against unbelievers and reprobates. * Mat. 25. 34. 41.

Q. What state shall the godly be in after the day of Judgement?

A. They r shall continue for ever in the highest Heaven, in the presence of God, having fellowship with Christ Jesus, and reigning with him for ever. r Mat. 25. 34. Apoc. 21. 29, 3, 4, 5.

Q. What state shall the wicked be in after the day of Judgement?

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It s stands in three things especially. 1. A perpetual separation from Gods comfortable presence. 2. Fellowship with the Devil and his Angels. 3. An horrible pang and torment both of body and soul, arising from the feeling of the whole wrath of God poured forth on the wicked for ever, world without end: and if the pain of one tooth for one day be so great, endless shall be the pain of the whole man, body and soul for ever and ever. s 2 Thes. 1. 9. Isa. 66. 14. Apoc. 21. 8.

FINIS.